22: Wiedfeldt--24 [3] F-5 (1913) 1914 Formosan Aborigines
116, 428 Atayal

Produce, provisions, and, since recently, also dogs, chickens, and pigs, are left to the surviving partner. Children who have lost one parent do not inherit anything, so that there are no prerogatives attached to primogeniture.

22: Wiedfeldt--44 [2] F-5 (1913) 1914 Formosan Aborigines
116, 428 Atayal

Among the Atayal tribes there is only a rudimentary form of an inheritance law. The surviving spouse inherits, irrespective of children, relatives, or clan, the provisions and whatever property there is in the form of ornaments. Recently, they have also begun to inherit the dog, the hen, and the pig.

24: Anonymous--91[7] U-3 (no date) 1892 Formosan Aborigines
116, 428, 764

When someone has died, they hang colored rags on the door of his house. All the belongings of the deceased; his tools, dishes, and garments are divided among the members of the family. They keep the body under the bed for three days, then all the neighbors assemble, carry the body outside, and sprinkle earth on it. They do not have coffins, but bury the body deep in the earth. If the family moves to another place they exhume the body and take it with them.

25: Plaut--59 U-4 (no date) 1903 Formosan Aborigines
116, 428, 591, 594, 601, 611

The family has two forms, depending upon whether it is continued in the woman's tribe or in the man's. Among the Puyuma and the Amis it is based entirely on female descendants. Here the oldest daughter is always the heiress of the house, the other daughters receive a share of the property but the sons do not have the right to inherit anything. They are obliged to leave the house and to marry into another...The Tsarisen, on the other hand, only consider the sons as members of the family, but they frequently marry into the woman's house, too. The same thing is true of the Peipo. In one part of the tribe it is customary for the husband to enter his wife's family. Today the Atayal only recognize the man's tribe, but the fact that they only have one word (yaki) to denote the terms ancestor and grandmother, seems to indicate that in former times they observed matrilineal succession too, and they have the custom that the mother is the only one entitled to name the newborn child.

In other tribes it is impossible to determine whether women ever played a similar role or not. Among the Tsoo, for example, the oldest son succeeds his father as master of the house, and the younger ones do not marry into other houses but found separate establishments with a part of their inheritance. The same thing is true among the Bonum. In the Spayowan tribe, the male line seems to have been the dominant one for centuries, for there is just one word, wonu, to designate the grandfather and the grandson.

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

ARISTOCRACY AND LINEAGE SYSTEM

The political system of Chala'abus village is aristocratic and resembles that of the feudalism of the Chou Dynasty. It is established on two foundations: (1) The first is the tax and tributary system based on the ownership of land. (2) The second is the class system based on lineage rule.

The class system of Chala'abus differs with that of the North Paiwan. The North Paiwan system has three grades: (1) the ***mamatsayiran***, (2) the ***maluvtsivtsik***, and (3) the ***pualu***. The Chala'abus system lacks the third grade ***pualu***. The aristocratic class is generally called ***mamatsayiran***, and is divided into two subclasses: (1) the upper grade is called ***avusamay***, (2) the lower grade is again subdivided into the ***maluvtsivtsik*** or consanguineous, and the ***naitsu a n²nmax*** or affinal. The big chief ***ruvanivu*** belongs to the Chimo group. Three ***maluvtsivtsik*** of the ***ruvanivu*** are the south ***tfalas***, the north ***tfalas***, and the ***tfalunj***. Among the ***naitsu a numax*** are the ***voto***, the ***tara²ates***, the ***gumul***, the ***matsiliat***, and the ***tfalusayiu*** of the Chimo, and the ***atsinajay***, the ***lusiguay*** and the ***aliolay*** of the Paiwan. The big chief ***ruvanivu*** possesses one third of the cultivated land of the village. The north and the south ***tfalas*** possess another one third. And the remainder is in the hands of other chiefs of both the Chimo and the Paiwan. These chiefs rent their lands to commoners of the villages, so commoners are serfs (***unutel***) and nobles landlords. Each chief has a vassal household (***utsiputsipoy***) to take care of the rental business. The office of the vassal is hereditary, but he is a commoner and owns no land by himself.

The above mentioned aristocratic system is established on the basis of the lineage system. One who first established his household in the village is regarded as the grand lineage. The elder offspring, regardless of sex, is the heir or ***usam*** to succeed the household. Offspring other than the heir will leave the household and establish a new one when he is married and is regarded as the lesser lineage or ***maluvtsivtsik***. The succession of the lesser lineage is similar to that of grand lineage. But offspring other than the heir of the lesser lineage will be degraded as commoner when he departs the household. The ***utsiputsipoy*** is a commoner who is chosen by a aristocratic household to be their vassal. The heir of the ***utsiputsipoy*** household succeeds his father's office. It is worth to note that members of the grand lineage of the ***utsiputsipoy*** are prohibited to intermarry with members of the grand lineage of their aristocratic household.

LINEAGE RULE AND MARRIAGE RULE

A. Lineage rule

The kinship organization is a lineage group with a family as its nucleus. Each family has its own ***umax*** or house. The ***umax*** or house has a special significance to the Chala'abus family system. Each house has its ***yatay a numax*** or house name. One who is born in the house is named after the name of the house. Members live in the house include a married couple, the heir or heiress and sometimes his or her spouse and other unmarried offspring of this married couple. The elder son or daughter succeeds his or her parents as the head of lineage group and remains to live in the house. Other offsprings are either married to the heir or heiress of another household

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

or establish a new house if not married to an heir or heiress. There is, thus, a lineal relation between these households. One which has a further relationship with the household from which it derived is lower in rank. Their lineage rules may be summarized as follows:

a) A household is the nucleus of this lineage system.

b) The lineage who first established their house in the village is regarded as the grand lineage or ***mamatsayiran***.

c) The house and the name of the house are succeeded too by primogeniture regardless of sex. The heir or ***usam*** must remain in the house and succeed to the name.

d) Each offspring other than the heir who is married to the heir of another household or establish a new household and take a new house name if married to one who is not the heir, is called the lesser lineage or ***maluvtsivtsik***.

e) The rule of succession of a lesser lineage is similar to that of a grand lineage. The son of a lesser lineage is degraded to become commoner or ***tala?alalak***.

f) Offspring of a vassal household other than the heir are degraded as commoners.

g) If the household has no heir, it is succeeded by the second son or daughter, even he or she is married out. This second son or daughter who has established a lesser lineage of his own, will give his own lineage up, and return to his prime house to succeed to the lineage. If a lesser lineage has no heir, it may be succeeded to by members from the grand lineage. The vassal will take care of the grand lineage when the heir to succeed the lineage is not yet decided.

B. Marriage rules

a) Residence

1. The heir of a household must remain in the house, and have his spouse come to live with him.

2. Family members other than the heir may marry a heir of another household and goes to his spouse's house.

3. When both the husband and the wife are no heir or heiress, they will establish a new house and have a neolocal residence.

4. If a heir marries with a heiress, this new couple will succeed to both households.

b) Class

1. One who marries one of his own rank is called ***metsevoŋ***. Their offsprings belong to the same rank.

2. One who marries one of a higher rank is called ***sluŋua***. He himself and his offsprings will have a higher rank too.

3. One who marries one of a lower rank is called ***sluŋoja***. He and his offsprings will have a lower rank too.

The Paiwan practise endogamy but not in a strict sense. It may be estimated by the quantity of the bride price. A certain quantity of bride price is set for a certain